Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

pig. He managed to drive his spear into the side of a wild boar but the animal charged at him. Nowel sidestepped the beast but the handle of the spear struck him and gave him an ugly bruise on the forehead. The day after this experience he stopped at my house. Yat, Wof, and War happened to be present and asked Nowel how he had come by the bruise. When he told them, they blamed him instead of sympathizing. They said that it was a wonder that he had not been killed and asked him if he thought that he was already a man that he should have attempted such a thing.

Adolescent boys are not expected to make the tools necessary for their economic pursuits. Although each has an adz which he uses as a tool of all work, it is made for him by his father or *paternal uncle*. The lime gourd and stick, which a boy uses for preparing betel for chewing, are also made and given to him by his father or by his *paternal uncle*, the net bag, which he uses as a carryall, by his mother or his sister. Indeed the following case shows that they are prevented from manufacturing tools. Mes and Mar decided to make a canoe together. They cut down the tree and began hollowing it out under the direction of Nambomai, a river native who was working for me. When War heard what these two boys were doing, he forbade them from continuing the work. He said that they were not old enough. As soon as War was out of hearing, Mar and Mes protested that it was none of War's business and that they were not going to obey him. They worked on the canoe one more day and then gave it up. The canoe was never finished. Adolescent girls, on the other hand, are expected to produce tools. They make net bags both for themselves and for their brothers. They carry out the entire process, stripping the bark from the proper tree, preparing it, rolling it into thread on their thighs, and netting it; women's bags are voluminous, men's smaller. Adolescent girls also make bark-fiber fishing nets.

These economic activities are all in some way associated with the satisfaction of hunger. It would be inaccurate, however, to assume that these customs are maintained by this drive alone, for sex also plays a part in impelling Kwoma

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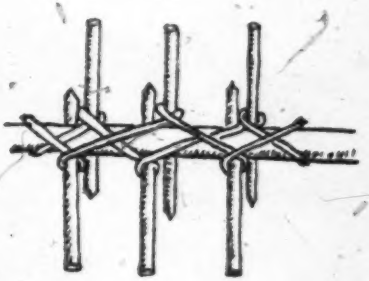
335.
[284]

Method for binding rafters to ridgepole



Kwas nje, a room in which carved wooden images (wanilwas) are stored is made of cross rafters bound to the porch rafters. The room extends from the partition at the central post about 8 feet out, has a palm spathe floor and partition of uprights laced with maratta leaves. The outside cross beam is supported by split liana cord to the yi tow (ridgepole extension). The room is open on the end facing into the house.

7. Aké jiré (e) (stringer) set and attached.

8. Aké warunkw (k)(cross trees between ridgepole and binder to hold cap) fastened.

9. Yi towé (g) (binder) attached.

10. Roofing. Palm spathes (ndofé) are most commonly used for roofing. Ndofokw fiju is preferred but less common and usually used for house temberans

342 The leaves (4) are stacked one on top of another, butts and points alternating direction, folded in the middle over the palm spathe slat so that the new bundle slightly overlaps the previous bundle. The leaves are sewn with an

[412] [283] overhand back stitch-- the needle a sharpened hollow stick, the thread split liana. The slat to which the bundles are attached is made from a split areca palm trunk, about five feet long and one half inch square.

Cordage manufacture

283 [192] The bark of the wɨnɨsɨ tree is peeled off in short strips (one to two feet long). These strips are beaten on a stone with a wooden beater (an ordinary stick about two inches in diameter and a foot long). This breaks and loosens the outer shell of the bark and leaves the fibrous inner bark. It is then put in the sun to dry for a few hours. Next it is separated into small fluffy tufts. The tuft is rolled downward on the thigh with the palm of the hand. Another is similarly prepared and the two are rolled down the thigh separately but with the same motion of the hand. The hand is then brought back and the two are rolled together in the opposite direction. During this last movement the hand is twisted so that the index finger rather than the palm effects the twining. Two tufted ends are left over to which new tufted pieces are added and the process is continued.

Twine dyeing

386 814 Twine is dyed by fastening one end of the twine to the big toe and rubbing a raw berry held between thumb and finger back and forth over it. The berried used for dye are from two trees, kɨsɨndɨ and nowɨ, the [245] former producing a dark blue color and the latter an orange red. Men plant the nowɨ trees near their houses by inserting the fruit in the ground with [177] a digging stick. The Germans brought the seeds of this to Ambunti and it [178] was brought to the Hongwan through Yambon. (Yambon is a river tribe). Before this the red dyeing was done with red clay.

286 386 The net bags worn by women and used for carrying are made from twines dyed red and blue, as well as from natural colored twines.

227 Fishline is made of split fibers of the root of the mɔngé tree.
283 These fibers are tied together end to end to make a fine strong line (the size of a heavy sewing thread). The hook is made of a double sago
226 needle. A grub is threaded over this so that the prongs are held close together and parallel to the line. When the fish takes the bait the prongs open out and down and toggle. Fishing is done when the water is high in the holes in the swamp.